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651 Each house, therefore, paid a mean rate of two rupees per annum; but, partly from various remissions of taxes, and partly from the inability of the poorer classes to pay, excepting by bodily service, the total amount of house-tax rarely exceeded Rs. 30,000.

793 But besides the 18,000 paying houses, there were
644 about 4,000 houses alienated for the support of the numerous monasteries, and about 1,000 for the maintenance of the queen and the various members of the
643 royal family. The Gyalpo also had his own villages, which contained about 1,000 houses more. The whole number of dwellings in Ladák was therefore about 24,000.

651 Under the Dogra rule, although the number of inhabited dwellings has diminished, yet the number of paying houses is still about the same, as all the crown villages have been appropriated by the government. The assessment is, however, different, as a much greater number of houses have been taxed at the higher rates. I could not obtain any precise information as to the number of houses included under each rate; but as the gross amount of collections was generally estimated at nearly Rs. 50,000, the following scale must be a close approximation to the truth. The mean rate is two and a half rupees per house.

1,000 houses of large size at Rs. 7 each			=	Rs. 7,000
5,000	„	middle „	3½ „	= 17,500
12,000	„	small „	1¼ „	= 21,000
18,000 houses paying				Rs. 45,500

There were besides two other sources of income which contributed to swell the revenue of the state; namely, a tax on the brokers who transacted all commercial affairs between the different merchants both home and foreign;

Ladáki men sit cross-legged, but for women it is considered an improper position, so they kneel on one knee and sit on that heel, keeping the other knee erect, or they sit on the calf of the upright leg and tuck the other leg under them; to sit thus is also termed tsong tsong la duk ches. Central Asians consider the Indian attitude indecorous. 516

[152]

STEP-CHILD--máyar poorok. 601

STEP-DAUGHTER--máyarpoorok-i-bómo.

STEP-FATHER--pháyar. Tibetans think that if one father dies, it is good for the children to have a step-father.

STEP-MOTHER--máyar. Step-mothers are looked on with much disfavour.

STEP-SON--máyarpoorok-i-pootsa.

STEWARD--chhakdzot or chaGHzot. The officer in charge of stores. In a monastery he is a great man. But see "Lama." 644 792

[153]STORE-HOUSE--pánga (the underground compartments kept for the storage of grain); dzot (general term). 343

STRAW--sokma or sogma (unchopped); and phugma (chaff-straw broken up by being trodden upon by the animals treading the grain out of the ears). 248

[154]SUFFOCATE TO--khásup táng ches or boksup (or tshupskor) la tang ches (by preventing respiration). Buddhists are not allowed to take life, so when the Tartars of Chángtháng want meat, they tie up an animal's mouth, thus causing it to die of suffocation; or they cause it to fall over a precipice and be killed. The Tartars then eat the flesh with easy consciences. 779 753

[155]SURNAME--Tibetans have no surnames. 551

[156]TABLE--choktsey (general term for the stool-like tables used by Ladákis); ltapchok (about 6 inches high); hlángchok 352

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slow trot. One alternative only remained: No. 1 had to drop the ball at the mid-line, whilst No. 2 who was riding immediately behind was expected to hit it. During the first half the European combination did wonders, and at half time were leading by four goals, but this put the home team on its mettle, and they gradually caught up. Time, however, was in favour of the visitors, who won their game by one goal. Will such a match ever be played again?

Next let us go to the bazar and watch the horse-racing. This peculiar species of horse-racing is quite in keeping with this quaint country. We take up our positions on the verandah of the post office. At the further end of the bazar about thirty ponies and their jockeys are gathered. First along the course comes a rider decked out in the most wonderful garments. His dress is a beautifully embroidered Chinese mandarin's robe and the insignia of his office is a tigerskin tunic. On his head he wears a large round hat covered with gilt tinsel, the crown rising to a dome, surmounted by a knob to which streamers of gilt tinsel passing from the brim are attached. This is quite a personage, who assumes the title of *glabdag*, which means one to whom the gods are subject. The office boasts a long lineage and is traceable to pre-Buddhist times. Its representative is always chosen from one of three families, and his duty is to serve the King personally, one especial task being to change the pencil cedar on His Majesty's altar on New Year's day. When he rides ahead of all the jockeys, he is acting as his King's Viceroy. Having led the way, the race can begin, but a starter is quite unnecessary. Each man starts off just when he likes and simply tears down the bazar as hard as his pony will carry him; though they often elect to start in a bunch, there seems to be no purposeful relationship between them, and odd ones left far behind carry on with equal zest. Needless to say bookies are unnecessary. Sometimes a wag will add to the delight of the spectators by performing gymnastic feats as he rides, possibly having dressed

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643 bit of Indian newspaper to help us on the road, while her
574 daughter-in-law sent a request for some mercury (called in Tibetan "silver water") for what purpose we could not gather, and also asked if we could refill for her a bottle of scented hair oil. Once the two Queens repaid our winter call, and came to visit us in the compound. In the morning they sent down to know if we would kindly provide a magic lantern show by way of an entertainment, for they knew the Mission possessed such an instrument, but in the Doctor's house we had other resources, for a Christmas tree had been made for the children, and we had this illuminated for our visitors. Removing all central furniture, we arranged little tables in front of small rugs and mats round the room, and, what with the ladies-in-waiting and attendant lamas, every place was filled, and our small room soon needed airing. On the tables we could only provide dry food, such as apricots, sugar, sweets, walnuts and sultanas, for they would not partake of anything we had cooked, and with our gramophone to entertain them, our guests seemed to enjoy their evening. We had to explain carefully of course, that the lighted Christmas tree was not an object of worship, but put up for the children's pleasure, while our Christian Hospital nurse briefly told our Christmas story as illustrated by little picture cards hung from the tree. But perhaps the greatest thrill of the evening was a tour of the sahib's house, where the bed-rooms and kitchen, and the baby sleeping quietly alone in the dark, caused the greatest interest.

643 The castle of Leh, however, is not the usual abode of their
● 644 Majesties, the King is in residence there only during the first Buddhist month of the year, and on other special occasions, and when the waters of the village where he resides in summer are all frozen, and must be melted before using. At other times he has his quarters in the castle of Stog, which lies a three hours' ride from Leh on the opposite side of the Indus.

643 When Zorowar conquered the great-grandfather of the present
651 young King, he banished him there, and since then Stog is

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643 651 the only village from which he is allowed to take the revenue. His whole income has been computed at about Rs4000, approximately £260 per annum, which leaves little margin to ● 644 one who is still supposed to entertain on a royal scale. His castle stands on the side of the hill ending a spur from the main range ; it is entered through a court-yard, through which, up various steps, we reach a large room—the royal living room. [778] In one corner is the King's altar, next to that a bed with bedding rolled up. This is where his Majesty seeks repose, 643 574 while his Queen and his Mother sleep on the floor. We are received by the King, who shakes both our hands. The two ladies, too, give us a hearty welcome, first the elder, whose cataract we had extracted some years ago, and then the younger. We are requested to sit on rugs spread on the floor, and soon have various Ladaki dishes placed before us, most of them very tasty, even to Western appetites, although we can hardly include the butter-tea in this category. Conversation flows easily, for there is much to say and many [593] questions to ask and answer. Among other things the reigning Queen informs us that her husband has no head for figures, so that she has to be the business manager, and she certainly looked capable of seeing to the temporal affairs of the 643 realm. When it comes to those of a spiritual nature, however, 793 his lady has to leave the leadership to him, and the number of his ecclesiatical responsibilities is quite considerable. Before [791] the New Year, the horologist has to tell him of dangers to come, and to advise him what scriptures must be read to 788 avoid them. Every month, for six days at least, the lamas 792 must read *chos* (religion), and must be fed with two pots of tea, soup containing wheaten flour, two earther ware pots of beer, twenty measures of parched barley-flour, besides one pound of butter to decorate the offerings which are made of [784] barley-flour, and ¼ lb. of oil for their lamps. On the 15th and 18th of every month, no meat may be eaten, or the *lhus* (spirits of the underworld) will be annoyed. From